



In the name of Allah: the Compassionate, the Merciful

سورة الفتح

AL-FAT-H

Name

It is derived from the words *Inna fatah-na laka fat-han mubina* of the very first verse. This is not only a name of the Surah but also its title in view of the subject matter, for it deals with the great victory that Allah granted to the Holy Prophet and the Muslims in the form of the Truce of Hudaibiyah.

Period of Revelation

Traditions concur that it was sent down in Dhil-Qadah, A. H. 6, at a time when the Holy Prophet was on his return journey to Madinah after concluding the Truce of Hudaibiyah with the disbelievers of Makkah.

Historical Background

The events in connection with which this Surah was sent down began like this: One day the Holy Prophet saw in a dream that he had gone to Makkah with his Companions and had performed the umrah there. Obviously, the Prophet's dream could not be a mere dream and fiction for it is a kind of Divine inspiration as Allah Himself has confirmed in verse 27 below and said that He Himself had shown that dream to His Messenger. Therefore, it was not merely a dream but a Divine inspiration which the Holy Prophet had to obey and follow.

Apparently, there was no possible way of acting on this inspiration. The disbelieving Quraish had debarred the Muslims from proceeding to the Ka'bah for the past six years and no Muslim had been allowed during that period to approach the Kabah for the purpose of performing hajj and umrah. Therefore, it could not be expected that they would allow the Holy Prophet to enter Makkah along with a party of his Companions. If they had proceeded to Makkah in the pilgrim garments with the intention of performing umrah, along with their arms, this would have provoked the enemy to war, and if they had proceeded unarmed, this would have meant endangering his own as well as his

Companions' lives. Under conditions such as these nobody could see and suggest how the Divine inspiration could be acted upon.

But the Prophet's position was different. It demanded that he should carry out whatever Command his Lord gave fearlessly and without any apprehension and doubt. Therefore, the Holy Prophet informed his Companions of his dream and began to make preparations for the journey. Among the tribes living in the suburbs also he had the public announcement made that he was proceeding for umrah and the people could join him. Those who could only see the apparent conditions thought that he and his Companions were going into the very jaws of death none of them therefore was inclined to accompany him in the expedition. But those who had true faith in Allah and His Messenger were least bothered about the consequences. For them this information was enough that it was a Divine inspiration and Allah's Prophet had made up his mind to carry it into effect. After this nothing could hinder them from accompanying the Messenger of Allah. Thus, 1,400 of the Companions became ready to follow him on this highly dangerous journey.

This blessed caravan set off from Madinah in the beginning of Dhil Qa'dah, A. H. 6. At Dhul Hulaifah they entered the pilgrims robe with the intention of umrah, took 70 camels with collars round their necks indicating that they were sacrificial animals; kept only a sword each in sheaths, which the pilgrims to the Kabah were allowed to carry according to the recognized custom of Arabia, but no other weapon. Thus, the caravan set out for the Ka'bah, the House of Allah, at Makkah, chanting the prescribed slogan of *Labbaik, Allahuma Labbaik*.

The nature of the relations between Makkah and Madinah in those days was known too well to every Arab. Just the previous year, in Shawwal A. H. 5, the Quraish mustering the united strength of the Arab tribes had invaded Madinah and the well known Battle of the Trench had taken place. Therefore, when the Holy Prophet along with such a large caravan set off for the home of his blood-thirsty enemy, the whole of Arabia looked up with amazement, and the people also noticed that the caravan was not going with the intention to fight but was proceeding to the House of Allah in a forbidden month in the pilgrims garb carrying sacrificial animals and was absolutely unarmed.

The Quraish were confounded at this bold step taken by the Holy Prophet. Dhil-Qa'dah was one of those forbidden months which had been held as sacred for pilgrimage in Arabia for centuries. Nobody had a right to interfere with a caravan which might be coming for hajj or umrah in the pilgrims garb in this month; so much so that even an enemy tribe could not hinder it from passing through its territory according to the recognized law of the land. The Quraish therefore were caught in a dilemma, for if they attacked this caravan from Madinah and stopped it from entering Makkah, this would arouse a clamor of protest in the whole country, and all the Arab tribes would have the misgiving that the Quraish had monopolized the Ka'bah as exclusively their own, and every tribe would be involved in the mistrust that now it depended on the will of the Quraish to allow or not to allow anyone to perform hajj or umrah in the future and that they would stop any tribe with which they were angry from visiting the Ka'bah just as they had stopped the Madinese pilgrims. This they thought would be a grave mistake, which would cause the entire Arabia to revolt against them. But, on the other hand, if they allowed Muhammad (upon whom be Allah's peace and blessings) and his large caravan to enter their city safely, they would lose their image of power in Arabia and the people would say that they were afraid of Muhammad. At last, after a great deal of confusion, perplexity and hesitation they were overcome by their false sense of honor and for the sake of their prestige they took the decision that they would at no cost allow the caravan to enter the city of Makkah.

The Holy Prophet had despatched a man of the Bani Ka'b as a secret agent so that he may keep him fully informed of the intentions and movements of the Quraish. When the Holy Prophet reached Usfan, he brought the news that the Quraish had reached Dhi Tuwa with full preparations and they had sent Khalid bin Walid with two hundred cavalry men in advance towards Kura'al-Ghamim to intercept him. The Quraish wanted somehow to provoke the Holy Prophet's Companions into fighting so that they may tell the Arabs that those people had actually come to fight and had put on the pilgrims garments for umrah only to deceive others.

Immediately on receipt of this information the Holy Prophet changed his route and following a very rugged, rocky track reached Hudaibiyah, which was situated right on the boundary of the sacred Makkan territory. Here, he was visited by Budail bin Warqa the chief of the Bani Khuza'ah, along with some men of his tribe. They asked what he had come for. The Holy Prophet replied that he and his Companions had come only for pilgrimage to the House of Allah and for going round it in worship and not for war. The men of Khuza'ah went and told this to the Quraish chiefs and counseled them not to interfere with the pilgrims. But the Quraish were obstinate. They sent Hulays bin Alqamah, the chief of the Ahabish, to the Holy Prophet to persuade him to go back. Their object was that when Muhammad (upon whom be Allah's peace) would not listen to Hulays, he would come back disappointed and then the entire power of the Ahabish would be on their side. But when Hulays went and saw that the whole caravan had put on the pilgrims garments, had brought sacrificial camels with festive collars round their necks, and had come for doing reverence to the House of Allah and not to fight, he returned to Makkah without having any dialogue with the Holy Prophet and told the Quraish chiefs plainly that those people had no other object but to pay a visit to the Ka'bah; if they debarred them from it, the Ahabish would not join them in that, because they had not become their allies to support them even if they violated the sacred customs and traditions.

Then the Quraish sent `Urwah bin Mas'ud Thaqafi; he had lengthy negotiations with the Holy Prophet in an effort to persuade him to give up his intention to enter Makkah. But the Holy Prophet gave him also the same reply that he had given to the chief of the Khuza'ah, that they had not come to fight but to do honor to the House of Allah and carry out a religious duty. Urwah went back and said to the Quraish: "I have been to the courts of the Caesar and Khosroes, and the Negus also, but by God, never have I seen any people so devoted to a king as are the Companions of Muhammad (upon whom be Allah's peace and blessings) to him. If Muhammad makes his ablutions they would not let the water thereof fall on the ground but would rub it on their bodies and clothes. Now you may decide as to what you should do."

In the meantime when the messages were coming and the negotiations were going on, the Quraish tried again and again to quietly launch sudden attacks on the Muslim camp in order to provoke the Companions and somehow incite them to war, but every time they did so the Companions' forbearance and patience and the Holy Prophet's wisdom and sagacity frustrated their designs. On one occasion forty or fifty of their men came at night and attacked the Muslim camp with stones and arrows. The Companions arrested all of them and took them before the Holy Prophet, but he let them go. On another occasion 80 men came from the direction of Tan'im right at the time of the Fajr Prayer and made a sudden attack. They were also caught, but the Holy Prophet forgave them, too. Thus, the Quraish went on meeting failure after failure in every one of their designs.

At last, the Holy Prophet sent Hadrat Uthman (may Allah be pleased with him) as his own messenger to Makkah with the message that they had not come to fight but only for pilgrimage and had brought their sacrificial camels along, and they would go back after performing the rite of pilgrimage and

offering the sacrifice. But the Quraish did not agree and withheld Hadrat Uthman in the city. In the meantime a rumor spread that Hadrat Uthman had been killed; and when he did not return in time the Muslims took the rumor to be true. Now they could show no more forbearance. Entry into Makkah was different for there was no intention to use force. But when the ambassador was put to death, the Muslims had no alternative but to prepare for war. Therefore, the Holy Prophet summoned all his Companions together and took a solemn pledge from them that they would fight to death. In view of the critical occasion it was not an ordinary undertaking. The Muslims numbered only 1400 and had come without any weapons, were encamping at the boundary of Makkah, 250 miles away from their own city, and the enemy could attack them in full strength, and could surround them with its allies from the adjoining tribes as well. In spite of this, none from the caravan except one man failed to give his pledge to fight to death, and there could be no greater proof of their dedication and sincerity than that in the cause of Allah. This pledge is well known in the history of Islam as the pledge of Ridwan.

Later it was known that the news about Hadrat Uthman was false. Not only did he return but under Suhail bin 'Amr from the Quraish also arrived a deputation to negotiate peace with the Holy Prophet. Now, the Quraish no more insisted that they would disallow the Holy Prophet and his Companions to enter Makkah. However, in order to save their face they only insisted that he went back that year but could come the following year to perform the umrah. After lengthy negotiations peace was concluded on the following terms:

1. War would remain suspended for ten years, and no party would indulge in any hostility, open or secret, against the other.
2. If any one during that period from among the Quraish went over to Muhammad, without his guardian's permission, he would return him to them, but if a Companion of Muhammad came over to the Quraish, they would not return him to him.
3. Every Arab tribe would have the option to join either side as its ally and enter the treaty.
4. Muhammad and his men would go back that year and could come the following year for umrah and stay in Makkah for three days, provided that they brought only one sheathed sword each, and no other weapon of war. In those three days the Makkans would vacate the city for them (so that there was no chance of a clash), but they would not be allowed to take along any Makkan on return.

When the conditions of the treaty were being settled, the whole of the Muslim army was feeling greatly upset. No one understood the expedience because of which the Holy Prophet was accepting the conditions. No one was far sighted enough to foresee the great benefit that was to result from this treaty. The disbelieving Quraish looked at it as their victory, and the Muslims were upset as to why they should be humiliated to accepting those mean conditions. Even a statesman of th calibre of Hadrat Umar says that he had never given way to doubt since the time he had embraced Islam but on this occasion he also could not avoid it. Impatient he went to Hadrat Abu Bakr and said "Is he (the Holy Prophet) not Allah's Messenger, and are we not Muslims, and are they not polytheists? Then, why should we agree to what is humiliating to our Faith?" He replied "O Umar, he is surely Allah's Messenger, and Allah will never make him the loser." Unsatisfied he went to the Holy Prophet himself and put the same questions to him, and he also gave him the same replies as Hadrat Abu Bakr had given. Afterwards Hadrat Umar continued to offer voluntary prayers and give aims so that Allah may pardon his insolence that he had shown towards the Holy Prophet on that occasion.

Two things in the treaty were highly disturbing for the Muslims first, the second condition, about which they said that it was an expressly unfair condition, for if they had to return a fugitive from Makkah, why should not the Quraish return a fugitive from Madinah? To this the Holy Prophet replied: "What use would be he to us, who fled from us to them? May Allah keep him away from us! And if we return the one who flees to us from them, Allah will create some other way out for him." The other thing that was rankling in their minds was the fourth condition. The Muslims thought that agreeing to it meant that they were going back unsuccessful and this was humiliating. Furthermore, the question that was causing them feel upset was that they had accepted the condition of going back without performing the pilgrimage to the Ka'bah, whereas the Holy Prophet had seen in the vision that they were performing tawaf at Makkah. To this the Holy Prophet replied that in his vision the year had not been specified. According to the treaty conditions, therefore, they would perform the *tawaf* the following year if it pleased Allah.

Right at the time when the document was being written, Suhail bin 'Amr's own son, Abu Jandal, who had become a Muslim and been imprisoned by the pagans of Makkah somehow escaped to the Holy Prophet's camp. He had fetters on his feet and signs of violence on his body. He implored the Holy Prophet that he help secure his release from imprisonment. The scene only increased the Companions' dejection, and they were moved beyond control. But Suhail bin 'Amr said the conditions of the agreement had been concluded between them although the writing was not yet complete; therefore, the boy should be returned to them. The Holy Prophet admitted his argument and Abu Jandal was returned to his oppressors.

When the document was finished, the Holy Prophet spoke to the Companions and told them to slaughter their sacrificial animals at that very place, shave their heads and put off the pilgrim garments, but no one moved from his place. The Holy Prophet repeated the order thrice but the Companions were so overcome by depression and dejection that they did not comply. During his entire period of apostleship on no occasion had it ever happened that he should command his Companions to do a thing and they should not hasten to comply with it. This caused him a great shock, and he repaired to his tent and expressed his grief before his wife, Hadrat Umm Salamah. She said, "You may quietly go and slaughter your own camel and call the barber and have your head shaved. After that the people would automatically do what you did and would understand that whatever decision had been taken would not be changed." Precisely the same thing happened. The people slaughtered their animals, shaved their heads or cut their hair short and put off the pilgrim garb, but their hearts were still afflicted with grief.

Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that the treaty that they were regarding as their defeat, was indeed a great victory. After it had come down, the Holy Prophet summoned the Muslims together and said: "Today such a thing has been sent down to me, which is more valuable to me than the world and what it contains." Then he recited this Surah, especially to Hadrat Umar, for he was the one who was feeling most dejected.

Although the believers were satisfied when they heard this Divine Revelation, not much longer afterwards the advantages of this treaty began to appear one after the other until every one became fully convinced that this peace treaty indeed was a great victory:

1. In it for the first time the existence of the Islamic State in Arabia was duly recognized. Before this in the eyes of the Arabs the position of the Holy Prophet Muhammad (upon whom be Allah's peace) and his Companions was no more than of mere rebels against the Quraish and other Arab tribes, and they regarded them as the outlaws. Now the Quraish themselves by concluding this agreement with the Holy Prophet recognized his sovereignty over the territories of the Islamic State and opened the way for the Arab tribes to enter treaties of alliance with either of the political powers they liked.
2. By admitting the right of pilgrimage to the House of Allah for the Muslims, the Quraish also admitted that Islam was not an anti-religious creed, as they had so far been thinking, but it was one of the admitted religions of Arabia, and like the other Arabs, its followers also had the right to perform the rites of hajj and umrah. This diminished the hatred in the Arabs hearts that had been caused by the propaganda made by the Quraish against Islam.
3. The signing of a no-war pact for ten years provided full peace to the Muslims, and spreading to every nook and corner of Arabia they preached Islam with such spirit and speed that within two years after Hudaibiyah the number of the people who embraced Islam far exceeded those who had embraced it during the past 19 year or so. It was all due to this treaty that two years later when in consequence of the Quraish's violating the treaty the Holy Prophet invaded Makkah, he was accompanied by an army 10,000 strong, whereas on the occasion of Hudaibiyah only 1,400 men had joined him in the march.
4. After the suspension of hostilities by the Quraish the Holy Prophet had the opportunity to establish and strengthen Islamic rule in the territories under him and to turn the Islamic society into a full fledged civilization and way of life by the enforcement of Islamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah: "Today I have perfected your Religion for you and completed My blessing on you and approved Islam as the Way of Life for you." (for explanation, see Introduction to Surah Al-Ma'idah and its E. N. 15).
5. Another gain that accrued from the truce with the Quraish was that being assured of peace from the south the Muslims overpowered all the opponent forces in the north and central Arabia easily. Just three months after Hudaibiyah, Khaiber, the major stronghold of the Jews, was conquered and after it the Jewish settlements of Fadak, Wad-il Qura, Taima and Tabuk also fell to Islam one after the other. Then all other tribes of central Arabia, which were bound in alliance with the Jews and Quraish, came under the sway of Islam. Thus, within two years after Hudaibiyah the balance of power in Arabia was so changed that the strength of the Quraish and pagan gave way and the domination of Islam became certain.

These were the blessings that the Muslims gained from the peace treaty which they were looking upon as their defeat and the Quraish as their victory. However, what had troubled the Muslims most in this treaty, was the condition about the fugitives from Makkah and Madinah, that the former would be returned and the latter would not be returned. But not much long afterwards this condition also proved to be disadvantageous for the Quraish, and experience revealed what far reaching consequences of it had the Holy Prophet fore seen and then accepted it. A few days after the treaty a Muslim of Makkah, Abu Basir, escaped from the Quraish and reached Madinah. The Quraish demanded him back and the Holy Prophet returned him to their men who had been sent from Makkah to arrest him. But while on the way to Makkah he again fled and went and sat on the road by the Red Sea shore, which the trade caravans of the Quraish took to Syria. After that every Muslim who succeeded in escaping from the Quraish would go and join Abu Basir instead of going to Madinah, until 70 men gathered there. They would attack any Quraish caravan that passed the way

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and cut it into pieces at last, the Quraish themselves begged the Holy Prophet to call those men to Madinah, and the condition relating to the return of the fugitives of itself became null and void.

The Surah should be read with this historical background in view in order to fully understand it.

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إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿1﴾

To you	لَكَ	We have given victory	فَتَحْنَا	Verily	إِنَّا
		A manifest	مُبِينًا	Victory	فَتَحْنَا

Translit	'Innā Fatahnā Laka Fathāan Mubīnāan
AhmedAli	بے شک ہم نے آپ کو کھلم کھلا فتح دی
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) ہم نے تم کو فتح دی۔ فتح بھی صریح و صاف
YusufAli	Verily We have granted thee a manifest Victory:
M.Khan	Verily, We have given you (O Muhammad SAW) a manifest victory.
Pickthal	Lo! We have given thee (O Muhammad) a signal victory,
Shakir	Surely We have given to you a clear victory

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

﴿2﴾

Allah	اللَّهُ	You	لَكَ	That may forgive	لِيَغْفِرَ
Your sins	ذَنْبِكَ	Of	مِنْ	What passed	مَا تَقَدَّمَ
And complete	وَيُتِمَّ	Will be future	تَأَخَّرَ	And what	وَمَا
And guide you on	وَيَهْدِيكَ	On you	عَلَيْكَ	His favour	نِعْمَتَهُ
		The straight	مُسْتَقِيمًا	Path	صِرَاطًا

Translit	Liyaghfira Laka Allāhu Mā Taqaddama Min Dhanbika Wa Mā Ta'akhkhara Wa Yutimma Ni`matahu `Alayka Wa Yahdiyaka Şirāṭāan Mustaqīmāan
AhmedAli	تاکہ آپ کے اگلے اور پچھلے گناہ معاف کر دے اور اپنی نعمت آپ پر تمام کر دے اور تاکہ آپ کو سیدھے راستے پر چلائے
Jalandhry	تاکہ خدا تمہارے اگلے اور پچھلے گناہ بخش دے اور تم پر اپنی نعمت پوری کر دے اور تمہیں سیدھے راستے پر چلائے
YusufAli	That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
M.Khan	That Allāh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;
Pickthal	That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
Shakir	That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿3﴾

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Help	نَصْرًا	Allah	اللَّهُ	And may help you	وَيَنْصُرَكَ
				With strong	عَزِيرًا

Translit	Wa Yanṣuraka Allāhu Naṣrāan `Azīzāan				
AhmedAli	اور تاکہ اللہ آپ کی زبردست مدد کرے				
Jalandhry	اور خدا تمہاری زبردست مدد کرے				
YusufAli	And that Allah may help thee with powerful help.				
M.Khan	And that Allāh may help you with strong help.				
Pickthal	And that Allah may help thee with strong help -				
Shakir	And that Allah might help you with a mighty help.				

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ
السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿4﴾

Sent down	أَنْزَلَ	Who	الَّذِي	He it is	هُوَ
The hears of	قُلُوبِ	Into	فِي	The tranquility	السَّكِينَةَ
In faith	إِيمَانًا	That they may grow more	لِيَزْدَادُوا	The believers	الْمُؤْمِنِينَ
And to Allah belongs	وَلِلَّهِ	Their faith	إِيْمَانِهِمْ ۖ	Along with	مَعَ
And the earth	وَالْأَرْضِ ۖ	The heavens	السَّمَاوَاتِ	The armies of	جُنُودُ
All-Knower	عَلِيمًا	Allah	اللَّهُ	And is Ever	وَكَانَ
				All-Wise	حَكِيمًا

Translit	Huwa Al-Ladhī 'Anzala As-Sakīnata Fī Qulūbi Al-Mu'uminīna Liyazdādū 'Imānāan Ma'a 'Imānihim Wa Lillahi Junūdu As-Samāwāti Wa Al-'Arḍi Wa Kāna Allāhu 'Alīmāan Ḥakīmāan				
AhmedAli	وہی تو ہے جس نے ایمانداروں کے دلوں میں اطمینان اتارا تاکہ ان کا ایمان اور زیادہ ہو جائے اور آسمانوں اور زمین کے لشکر سب اللہ ہی کے ہیں اور اللہ خبردار حکمت والا ہے				
Jalandhry	وہی تو ہے جس نے مومنوں کے دلوں پر تسلی نازل فرمائی تاکہ ان کے ایمان کے ساتھ اور ایمان بڑھے۔ اور آسمانوں اور زمین کے لشکر (سب) خدا ہی کے ہیں۔ اور خدا جاننے والا (اور) حکمت والا ہے				
YusufAli	It is He who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith— for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom;—				
M.Khan	He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.				
Pickthal	He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -				
Shakir	He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to				

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their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿5﴾

And the believing women	وَالْمُؤْمِنَاتِ	The believing men	الْمُؤْمِنِينَ	That He may admit	لِيُدْخِلَ
Under them	مِنْ تَحْتِهَا	Flowing	تَجْرِي	To gardens	جَنَّاتٍ
Therein	فِيهَا	To abide forever	خَالِدِينَ	Rivers	الْأَنْهَارُ
Their sins	سَيِّئَاتِهِمْ ۚ	From them	عَنْهُمْ	And to expiate	وَيُكَفِّرَ
With	عِنْدَ	That	ذَلِكَ	And is	وَكَانَ
A supreme	عَظِيمًا	Success	فَوْزًا	Allah	اللَّهُ

Translit	Liyudkhila Al-Mu'uminina Wa Al-Mu'uminati Jannatin Tajri Min Tahtihā Al-'Anhāru Khālidīna Fīhā Wa Yukaḥḥira `Anhum Sayyi'ātihim Wa Kāna Dhālika `Inda Allāhi Fawzāan `Aẓīmāan				
AhmedAli	تاکہ ایمان والے مردوں اور عورتوں کو بہشتوں میں داخل کرے جن کے نیچے نہریں بہہ رہی ہوں گی ان میں ہمیشہ رہیں گے اور ان پر سے ان کے گناہ دور کر دے گا اور اللہ کے ہاں یہ بڑی کامیابی ہے				
Jalandhry	(یہ) اس لئے کہ وہ مومن مردوں اور مومن عورتوں کو بہشتوں میں جن کے نیچے نہریں بہہ رہی ہیں داخل کرے وہ اس میں ہمیشہ رہیں گے اور ان سے ان کے گناہوں کو دور کر دے۔ اور یہ خدا کے نزدیک بڑی کامیابی ہے				
YusufAli	That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye and remove their sins from them;— and that is, in the sight of Allāh, the highest achievement (for man)				
M.Khan	That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and He may expiate from them their sins, and that is with Allāh, a supreme success,				
Pickthal	That he may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allāh, is the supreme triumph -				
Shakir	That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allāh				

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿6﴾

And women	وَالْمُنَافِقَاتِ	The hypocrites men	الْمُنَافِقِينَ	And that He may punish	وَيُعَذِّبُ
Who think	الظَّانِّينَ	And women	وَالْمُشْرِكَاتِ	And also the polytheists men	وَالْمُشْرِكِينَ
Evil	السَّوْءِ ۚ	Thought	ظَنَّ	About Allah	بِاللَّهِ
A disgraceful	السَّوْءِ ۖ	Torment	دَائِرَةُ	For them is	عَلَيْهِمْ

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Sura # 48 – 29 Verses - Madina

سورة الفتح

Is upon them	عَلَيْهِمْ	Allah	اللَّهُ	And the Anger	وَعَصَبٌ
For them	لَهُمْ	And prepared	وَأَعَدَّ	And He has cursed them	وَلَعَنَهُمْ
that destination	مَصِيرًا	And worst indeed is	وَسَاءَتْ	Hell	جَهَنَّمَ ۚ

Translit	Wa Yu`adhdhiba Al-Munāfiqīna Wa Al-Munāfiqāti Wa Al-Mushrikīna Wa Al-Mushrikāti Aẓ-Ẓānnīna Billāhi Ẓanna As-Saw'i `Alayhim Dā'iratu As-Saw'i Wa Ghaḍība Allāhu `Alayhim Wa La`anahum Wa 'A`adda Lahum Jahannama Wa Sā'at Maṣīrāan				
AhmedAli	اور تاکہ منافق مردوں اور عورتوں کو اور مشرک مردوں اور عورتوں کو عذاب دے جو اللہ کے بارے میں برا گمان رکھتے ہیں انہیں پر بری گردش ہے اور اللہ نے ان پر غضب نازل کیا اور ان پر لعنت کی اور ان کے لیے دوزخ تیار کر رکھا ہے اور وہ برا ٹھکانہ ہے				
Jalandhry	اور (اس لئے کہ) منافق مردوں اور منافق عورتوں اور مشرک مردوں اور مشرک عورتوں کو جو خدا کے حق میں برے برے خیال رکھتے ہیں عذاب دے۔ ان ہی پر برے حادثے واقع ہوں۔ اور خدا ان پر غصے ہوا اور ان پر لعنت کی اور ان کے لئے دوزخ تیار کی۔ اور وہ بری جگہ ہے				
YusufAli	And that He may punish the Hypocrites men and women, and the Polytheists, men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.				
M.Khan	And that He may punish the Munāfiqūn (hypocrites), men and women, and also the Mushrikūn men and women, who think evil thoughts about Allāh, for them is a disgraceful torment, And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.				
Pickthal	And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.				
Shakir	And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.				

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

The heavens	السَّمَاوَاتِ	The armies of	جُنُودُ	And to Allah belongs	وَلِلَّهِ
Allah	اللَّهُ	And is Ever	وَكَانَ	And the earth	وَالْأَرْضِ ۖ
		All-Wise	حَكِيمًا	All-Mighty	عَزِيزًا

Translit	Wa Lillahi Junūdu As-Samāwāti Wa Al-'Ardi Wa Kāna Allāhu `Azīzāan Ḥakīmāan				
AhmedAli	اور اللہ ہی کے سب لشکر آسمانوں اور زمین میں ہیں اور اللہ بڑا غالب حکمت والا ہے				
Jalandhry	اور آسمانوں اور زمین کے لشکر خدا ہی کے ہیں۔ اور خدا غالب (اور) حکمت والا ہے				
YusufAli	For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.				
M.Khan	And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-powerful, All-Wise.				
Pickthal	Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.				
Shakir	And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.				

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

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Sura # 48 – 29 Verses - Madina

سورة الفتح

As a witness	شَاهِدًا	We have sent you	أَرْسَلْنَاكَ	Verily	إِنَّا
		And as a warner	وَنَذِيرًا	And a bearer of glad tidings	وَمُبَشِّرًا

Translit	'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan				
AhmedAli	بے شک ہم نے آپ کو گواہ بنا کر بھیجا اور خوشخبری دینے والا اور ڈرانے والا				
Jalandhry	اور ہم نے (اے محمد ﷺ) تم کو حق ظاہر کرنے والا اور خوشخبری سنانے والا اور خوف دلانے والا (بنا کر) بھیجا ہے				
YusufAli	We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:				
M.Khan	Verily, We have sent you (O Muhammad SAW) as a witness, as a bearer of glad tidings, and as a warner				
Pickthal	Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,				
Shakir	Surely We have sent you as a witness and as a bearer of good news and as a warner,				

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

And His Messenger	وَرَسُولِهِ	In Allah	بِاللَّهِ	In order that you may believe	لَتُؤْمِنُوا
And (that you) glorify Allah's praises	وَتُسَبِّحُوهُ	And honour him	وَتُوَقِّرُوهُ	And that you assist him	وَتُعَزِّرُوهُ
		And afternoon	وَأَصِيلًا	Morning	بُكْرَةً

Translit	Litu'uminū Billāhi Wa Rasūlihi Wa Tu'azzirūhu Wa Tuwaqqirūhu Wa Tusabbihūhu BukratanWa 'Aṣilāan				
AhmedAli	تاکہ تم اللہ پر اور اس کے رسول پر ایمان لاؤ اور اس کی مدد کرو اور اس کی عزت کرو اور صبح اور شام اس کی پاکی بیان کرو				
Jalandhry	تاکہ (مسلمانو) تم لوگ خدا پر اور اس کے پیغمبر پر ایمان لاؤ اور اس کی مدد کرو اور اس کو بزرگ سمجھو۔ اور صبح و شام اس کی تسبیح کرتے رہو				
YusufAli	In order that ye (o men) may believe in Allah and His Messenger that ye may assist and honour Him and celebrate His praises morning and evening.				
M.Khan	In order that you (O mankind) may believe in Allāh and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allāh's) praises morning and afternoon.				
Pickthal	That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.				
Shakir	That you may believe in Allah and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.				

إِنَّ الدِّينَ يُبَايِعُكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ

نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتُهُ أَجْرًا عَظِيمًا ﴿١٠﴾

They give allegiance to you	يُبَايِعُونَكَ	Those who	الدِّينَ	Verily	إِنَّ
To Allah	اللَّهِ	They give allegiance	يُبَايِعُونَ	Only	إِنَّمَا
Is over	فَوْقَ	Allah	اللَّهُ	The Hand of	يَدُ
Breaks his pledge	نَكَثَ	Then whosoever	فَمَنْ	Their hands	أَيْدِيهِمْ ۖ

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سورة الفتح

To	عَلَى	Breaks	يَنْكُثُ	Only	فَإِنَّمَا
Fulfil	أَوْفَى	And whosoever	وَمَنْ	His own (harm)	نَفْسِهِ ۖ
With	عَلَيْهِ	He has covenanted	عَاهَدَ	What	بِمَا
Reward	أَجْرًا	He will bestow on him	فَسَيُؤْتِيهِ	Allah	اللَّهُ
				A great	عَظِيمًا

Translit	'Inna Al-Ladhīna Yubāyī'ūnaka 'Innamā Yubāyī'ūna Allāha Yadu Allāhi Fawqa 'AydihimFaman Nakatha Fa'innamā Yankuthu 'Alā Nafsihi Wa Man 'Awfā Bimā 'Āhada 'AlayhuAllāha Fasayu'utīhi 'Ajrāan 'Aẓīmāan				
AhmedAli	بے شک جو لوگ آپ سے بیعت کر رہے ہیں وہ اللہ ہی سے بیعت کر رہے ہیں ان کے ہاتھوں پر اللہ کا ہاتھ ہے پس جو اس عہد کو توڑ دے گا سو توڑنے کا وبال خود اسی پر ہو گا اور جو وہ عہد پورا کرے گا جو اس نے اللہ سے کیا ہے سو عقیب وہ اسے بہت بڑا اجر دے گا				
Jalandhry	جو لوگ تم سے بیعت کرتے ہیں وہ خدا سے بیعت کرتے ہیں۔ خدا کا ہاتھ ان کے ہاتھوں پر ہے۔ پھر جو عہد کو توڑے تو عہد توڑنے کا نقصان اسی کو ہے۔ اور جو اس بات کو جس کا اس نے خدا سے عہد کیا ہے پورا کرے تو وہ اسے عقیب اجر عظیم دے گا				
YusufAli	Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul and anyone who fulfils what he has covenanted with Allah— Allah will soon grant him a great Reward.				
M.Khan	Verily, those who give Bai'ah (pledge) to you (O Muhammad SAW) they are giving Bai'ah (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm, and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.				
Pickthal	Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.				
Shakir	Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.				

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

Those who lagged behind	الْمُخَلَّفُونَ	To you	لَكَ	Will say	سَيَقُولُ
Occupied us	شَغَلَتْنَا	The Bedouins	الْأَعْرَابِ	Of	مِنْ
So ask forgiveness	فَاسْتَغْفِرْ	And our families	وَأَهْلُونَا	Our possessions	أَمْوَالُنَا
With their tongues	بِأَلْسِنَتِهِمْ	They say	يَقُولُونَ	For us	لَنَا ۖ
In	فِي	Is not	لَيْسَ	What	مَا
Who then	فَمَنْ	Say	قُلْ	Their hearts	قُلُوبِهِمْ ۚ
With	مِنْ	On your behalf	لَكُمْ	Has	يَمْلِكُ

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Sura # 48 – 29 Verses - Madina

سورة الفتح

If	إِنْ	Any (power) thing	شَيْئًا	Allah	اللَّهُ
Hurt	ضَرًّا	You	بِكُمْ	He intends	أَرَادَ
You	بِكُمْ	Intends	أَرَادَ	Or	أَوْ
Is Ever	كَانَ	Nay, but	بَلْ	Benefit	نَفْعًا ۚ
You do	تَعْمَلُونَ	Of what	بِمَا	Allah	اللَّهُ
				All-Aware	خَبِيرًا

Translit	Sayaqūlu Laka Al-Mukhallafūna Mina Al-'A`rābi Shaghalatnā 'Amwālunā Wa 'Ahlūnā Fāstaghfir Lanā Yaqūlūna Bi'alsinatihim Mā Laysa Fī Qulūbihim Qul Faman Yamliku LakumMina Allāhi Shay'āan 'In 'Arāda Bikum Ğarrāan 'Aw 'Arāda Bikum Naf'āan Bal Kāna Allāhu Bimā Ta'malūna Khabīrāan				
AhmedAli	عقوب آپ سے وہ لوگ کہیں گے جو بدویوں میں سے پیچھے رہ گئے تھے کہ ہمیں ہمارے اور اہل و عیال نے مشغول رکھا ہے آپ ہمارے لیے مغفرت مانگیے وہ اپنی زبانوں سے وہ بات کہتے ہیں جو ان کے دلوں میں نہیں ہے کہ وہ وہ کوئی ہر حال کے سامنے ہمارے لیے کسی چیز کا (کچھ بھی) اختیار رکھتا ہو گا اگر اللہ تمہیں کوئی نقصان یا کوئی نفع پہنچانا چاہے بلکہ اللہ ہمارے سب اعمال پر خبردار ہے				
Jalandhry	جو گنوار پیچھے رہ گئے وہ تم سے کہیں گے کہ ہم کو ہمارے مال اور اہل و عیال نے روک رکھا آپ ہمارے لئے (خدا سے) بخش مانگیں۔ یہ لوگ اپنی زبان سے وہ بات کہتے ہیں جو ان کے دل میں نہیں ہے۔ کہہ دو کہ اگر خدا تم (لوگوں) کو نقصان پہنچانا چاہے یا تمہیں فائدہ پہنچانے کا ارادہ فرمائے تو کون ہے جو اس کے سامنے ہمارے لئے کسی بات کا کچھ اختیار رکھے (کوئی نہیں) بلکہ جو کچھ تم کرتے ہو خدا اس سے واقف ہے				
YusufAli	The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds, and our families; do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His will is to give you some loss or to give you some profit? but Allah is well acquainted with all that ye do.				
M.Khan	Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever All-Aware of what you do.				
Pickthal	Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.				
Shakir	Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:				

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ

ظَنَّ السَّوْءَ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

That	أَنْ	You thought	ظَنَنْتُمْ	Nay but	بَلْ
The Messenger	الرَّسُولُ	Return	يَنْقَلِبُ	Would (never)	لَنْ
Their families	أَهْلِيهِمْ	To	إِلَىٰ	And the believers	وَالْمُؤْمِنُونَ

The Holy Quran

The Victory

Sura # 48 – 29 Verses - Madina

سورة الفتح

That	ذَلِكَ	And was made fair-seeming	وَرَيْنَ	Never	أَبَدًا
And you thought	وَوَظَنْتُمْ	Your hearts	قُلُوبِكُمْ	In	فِي
And you become	وَوَكُنْتُمْ	Evil	السَّوْءِ	Thought	ظَنًّا
		Useless/going for destruction	بُورًا	A people	قَوْمًا

Translit	Bal Žanantum 'An Lan Yanqaliba Ar-Rasūlu Wa Al-Mu'uminūna 'Ilā 'Ahlīhim 'Abadāan Wa Zuyyina Dhālika Fī Qulūbikum Wa Žanantum Žanna As-Saw'i Wa Kuntum Qawmāan Būrāan				
AhmedAli	بلکہ تم نے خیال کیا تھا کہ رسول اللہ اور مسلمان اپنے گھر والوں کی طرف کبھی بھی واپس نہ لوٹیں گے اور تمہارے دلوں میں یہ بات اچھی معلوم ہوئی اور تم نے بہت برا گمان کیا اور تم ہلاک ہونے والے لوگ تھے				
Jalandhry	بات یہ ہے کہ تم لوگ یہ سمجھ بیٹھے تھے کہ پیغمبر اور مومن اپنے اہل و عیال میں کبھی لوٹ کر آنے ہی کے نہیں۔ اور یہی بات تمہارے دلوں کو اچھی معلوم ہوئی۔ اور (اسی وجہ سے) تم نے برے برے خیال کئے اور (آخر کار) تم ہلاکت میں پڑ گئے				
YusufAli	"Nay ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."				
M.Khan	"Nay, but you thought that the Messenger (SAW) and the believers would never return to their families; and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."				
Pickthal	Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.				
Shakir	Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made fair seeming to your hearts and you thought an evil thought and you were a people doomed to perish.				

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

Believed	يُؤْمِنُ	Has not	لَمْ	And whosoever	وَمَنْ
Then verily	فَإِنَّا	And His Messenger	وَرَسُولِهِ	In Allah	بِاللَّهِ
A blazing Fire	سَعِيرًا	For the disbelievers	لِلْكَافِرِينَ	We have prepared	أَعْتَدْنَا

Translit	Wa Man Lam Yu'umin Billāhi Wa Rasūlihi Fa'innā 'A'tadnā Lilkāfirīna Sa'irāan				
AhmedAli	اور جو لوگ اللہ اور اس کے رسول پر ایمان نہیں لائے سو ہم نے ایسے کافروں کے لیے بھڑکتی ہوئی آگ تیار کر رکھی ہے				
Jalandhry	اور جو شخص خدا پر اور اس کے پیغمبر پر ایمان نہ لائے تو ہم نے (ایسے) کافروں کے لئے آگ تیار کر رکھی ہے				
YusufAli	And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!				
M.Khan	And whosoever does not believe in Allāh and His Messenger (Muhammad SAW), then verily, We have prepared for the disbelievers a blazing Fire.				
Pickthal	And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.				
Shakir	And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.				

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿14﴾

The heavens	السَّمَاوَاتِ	The sovereignty of	مُلْكُ	And to Allah belongs	وَلِلَّهِ
Whom	لِمَن	He forgives	يَعْفِرُ	And the earth	وَالْأَرْضِ ۖ
Whom	مَن	And punishes	وَيُعَذِّبُ	He wills	يَشَاءُ
Allah	اللَّهُ	And is Ever	وَكَانَ	He wills	يَشَاءُ ۚ
		Most Merciful	رَحِيمًا	Oft-Forgiving	غَفُورًا

Translit	Wa Lillahi Mulku As-Samāwāti Wa Al-'Arđi Yaghfiru Liman Yashā'u Wa Yu'adhdhibu ManYashā'u Wa Kāna Allāhu Ghafūrāan Raḥīmāan
AhmedAli	اور آسمانوں اور زمین کی حکومت اللہ ہی کے لیے ہے وہ جے چاہے بخشے اور جے چاہے عذاب دے اور اللہ بخشنے والا مہربان ہے
Jalandhry	اور آسمانوں اور زمین کی بادشاہی خدا ہی کی ہے۔ وہ جے چاہے بخشے اور جے چاہے سزا دے۔ اور خدا بخشنے والا مہربان ہے
YusufAli	To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft- Forgiving, Most Merciful.
M.Khan	And to Allāh belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful.
Pickthal	And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.
Shakir	And Allah's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۚ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُلْ لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ۚ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا

يَفْقَهُونَ إِلَّا قَلِيلًا ﴿15﴾

When	إِذَا	Those who lagged behind	الْمُخَلَّفُونَ	Will say	سَيَقُولُ
The spoils	مَغَانِمَ	To	إِلَىٰ	You set forth	انطَلَقْتُمْ
Follow you	نَتَّبِعْكُمْ ۚ	Allow us to	ذَرُونَا	To take them	لتأخذوها
Change	يُبَدِّلُوا	To	أَن	They want	يُرِيدُونَ
Say	قُلْ	Allah's	اللَّهُ ۚ	Words	كَلَامَ
Thus	كَذَلِكُمْ	Follow us	تَتَّبِعُونَا	You shall not	لَن
Beforehand	مِن قَبْلُ ۚ	Allah	اللَّهُ	He said	قَالَ
You envy us	تَحْسُدُونَنَا	Nay	بَلْ	Then they will say	فَسَيَقُولُونَ

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	ع				
Not	لَا	Were	كَانُوا	Nay but	بَلْ
A little	قَلِيلًا	Except	إِلَّا	They understand	يَفْقَهُونَ

Translit	Sayaqūlu Al-Mukhallafūna 'Idhā Anjālaqtum 'Ilā Maghānima Lita'khudhūhā Dharūnā Nattabi'kum Yurīdūna 'An Yubaddilū Kalāma Allāhi Qul Lan Tattabi'ūnā Kadhālikum Qāla Allāhu Min Qablu Fasayaqūlūna Bal Tahsūdūnanā Bal Kānū Lā Yafqahūna 'Illā Qalīlāan
AhmedAli	عقوبت کہیں گے وہ لوگ جو پیچھے رہ گئے تھے جب تم غنیمتوں کی طرف ان کے لینے کے لیے جانے لگو گے کہ ہمیں چھوڑو ہم تمہارے ساتھ چلیں وہ چاہتے ہیں کہ اللہ کا حکم بدل دیں کہہ دو کہ تم ہرگز ہمارے ساتھ نہ چلو گے اللہ نے اس سے پہلے ہی ایسا فرما دیا ہے پس وہ کہیں گے کہ (نہیں) بلکہ تم ہم سے حد کرتے ہو بلکہ وہ لوگ بات ہی کم سمجھتے ہیں
Jalandhry	جب تم لوگ غنیمتیں لینے چلو گے تو جو لوگ پیچھے رہ گئے تھے وہ کہیں گے ہمیں بھی اجازت دیجئے کہ آپ کے ساتھ چلیں۔ یہ چاہتے ہیں کہ خدا کے قول کو بدل دیں۔ کہہ دو کہ تم ہرگز ہمارے ساتھ نہیں چل سکتے۔ اسی طرح خدا نے پہلے سے فرما دیا ہے۔ پھر کہیں گے (نہیں) تم تو ہم سے حد کرتے ہو۔ بات یہ ہے کہ یہ لوگ سمجھتے ہی نہیں مگر بہت کم
YusufAli	Those who lagged behind (will say) when ye set forth to aquire booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say "But ye are jealous of us." Nay but little do they understand (such things).
M.Khan	Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.
Pickthal	Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.
Shakir	Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمِ أُولِي الْأَرْبَابِ أَوْ يُسَلِّمُونَ ۖ فَإِنْ
تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

﴿16﴾

Of	مِنْ	To those who lagged behind	لِلْمُخَلَّفِينَ	Say	قُلْ
To (fight against)	إِلَىٰ	You shall be called	سُدْعُونَ	The Bedouins	الْأَعْرَابِ
Warfare	بِأَسِ	Given to	أُولِي	A people	قَوْمِ
Or	أَوْ	You shall fight them	تُفَاتِلُونَهُمْ	Great	شَدِيدِ
You obey	تَطِيعُوا	Then if	فَإِنْ	They shall surrender	يُسَلِّمُونَ ۖ
Reward	أَجْرًا	Allah	اللَّهُ	Will give you	يُؤْتِكُمْ

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You turn away	تَتَوَلَّوْا	But if	وَإِنْ	A fair	حَسَنًا ۖ
Before	مِنْ قَبْلُ	You did turn away	تَوَلَّيْتُمْ	As	كَمَا
With a painful	أَلِيمًا	Torment	عَذَابًا	He will punish you	يُعَذِّبُكُمْ

Translit	<i>Qul Lilmukhallafīna Mina Al-'A'rābi Satud`awna 'Ilā Qawmin 'Ūlī Ba'sin Shadīdin Tuqātilūnahum 'Aw Yuslimūna Fa'in Tuṭī'ū Yu'utikumū Allāhu 'Ajrāan Ḥasanāan Wa 'InTatawallaw Kamā Tawallaytum Min Qablu Yu`adhdhibkum `Adhābāan 'Alīmāan</i>
AhmedAli	ان پیچھے رہ جانے والے بدوؤں سے کہہ دو کہ بہت جلد تمہیں ایک سخت جنگجو قوم سے لڑنے کے لیے بلایا جائے گا تم ان سے لڑو گے یا وہ اطاعت قبول کر لے گی پھر اگر تم نے علم مان لیا تو اللہ تمہیں بہت ہی اچھا انعام دے گا اور اگر تم پھر گئے جیسا کہ پہلے پھر گئے تھے تو تمہیں سخت عذاب دے گا
Jalandhry	جو گنوار پیچھے رہ گئے تھے ان سے کہہ دو کہ تم ایک سخت جنگجو قوم کے (ساتھ لڑائی کے) لئے بلائے جاؤ گے ان سے تم (یا تو) جنگ کرتے رہو گے یا وہ اسلام لے آئیں گے۔ اگر تم علم مانو گے تو خدا تم کو اچھا بدلہ دے گا۔ اور اگر منہ پھیر لو گے جیسے پہلی دفعہ پھیرا تھا تو وہ تم کو بری تکلیف کی سزا دے گا
YusufAli	Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward but if ye turn back as ye did before, He will punish you with a grievous Penalty."
M.Khan	Say (O Muhammad SAW) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."
Pickthal	Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.
Shakir	Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

The blind	الْأَعْمَى	Upon	عَلَى	Not is there	لَيْسَ
Upon	عَلَى	Nor is there	وَلَا	Blame or sin	حَرْجٌ
Nor is there	وَلَا	Blame or sin	حَرْجٌ	The lame	الْأَعْرَجِ
Blame or sin	حَرْجٌ ۚ	The sinck	الْمَرِيضِ	Upon	عَلَى
Allah	اللَّهُ	Obeys	يُطِيعُ	And whosoever	وَمَنْ
Gardens	جَنَّاتٍ	He will admit him to	يُدْخِلْهُ	And His Messenger	وَرَسُولُهُ
Beneath them	تَحْتِهَا	From	مِنْ	Flowing	تَجْرِي
Turns back	يَتَوَلَّ	And whosoever	وَمَنْ	Rivers	الْأَنْهَارُ ۚ
With a painful	أَلِيمًا	Torment	عَذَابًا	He will punish him	يُعَذِّبُهُ

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Translit	<i>Laysa `Alá Al-'A`má Ĥarajun Wa Lā `Alá Al-'A`raji Ĥarajun Wa Lā `Alá Al-Marīdi Ĥarajun Wa Man Yuṭī `i Allāha Wa Rasūlahu Yudkhillhu Jannātin Tajrī Min Taḥtihā Al-'Anhāru Wa Man Yatawalla Yu`adhdhibhu `Adhābāan `Alīmāan</i>
AhmedAli	نہ اندھے پر کچھ گناہ ہے اور نہ لنگڑے ہی پر کچھ گناہ ہے اور نہ بیمار ہی پر کچھ گناہ ہے اور نہ کوئی اللہ اور اس کے رسول کی اطاعت کرے گا تو اسے ایسے باغوں میں داخل کرے گا جن کے نیچے نہریں بہتی ہوں گی اور جو نافرمانی کرے گا اسے سخت سزا دے گا
Jalandhry	نہ تو اندھے پر گناہ ہے (کہ سفر جنگ سے پیچھے رہ جائے) اور نہ لنگڑے پر گناہ ہے اور نہ بیمار پر گناہ ہے۔ اور جو شخص خدا اور اس کے پیغمبر کے فرمان پر چلے گا خدا اس کو بہشتوں میں داخل کرے گا جن کے تنے نہریں بہہ رہی ہیں۔ اور جو گردانی کرے گا اسے برے دکھ کی سزا دے گا
YusufAli	No blame is there on the blind, nor is there blame on the lame nor on one ill (if he joins not the war): but he that obeys Allah and His Messenger— (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.
M.Khan	No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad SAW), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
Pickthal	There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.
Shakir	There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾ 18

Allah	اللَّهُ	Was pleased	رَضِيَ	Indeed	لَقَدْ
When	إِذْ	The believers	الْمُؤْمِنِينَ	With	عَنِ
The tree	الشَّجَرَةِ	Under	تَحْتَ	They gave the allegiance to you	يُبَايِعُونَكَ
Was in	فِي	What	مَا	He knew	فَعَلِمَ
The tranquility	السَّكِينَةَ	And He sent down	فَأَنْزَلَ	Their hearts	قُلُوبِهِمْ
Victory	فَتْحًا	And He rewarded them	وَأَثَابَهُمْ	Upon them	عَلَيْهِمْ
				With a new	قَرِيبًا

Translit	<i>Laqad Radiya Allāhu `Ani Al-Mu'uminīna 'Idh Yubāyi`ūnaka Taḥta Ash-Shajarati Fa`alima Mā Fī Qulūbihim Fa'anzala As-Sakīnata `Alayhim Wa 'Athābahum Fathāan Qarībāan</i>
AhmedAli	بے شک اللہ مسلمانوں سے راضی ہوا جب وہ آپ سے درخت کے نیچے بیعت کر رہے تھے پھر اس نے جان لیا جو کچھ ان کے دلوں میں تھیں اس نے ان پر اطمینان نازل کر دیا اور انہیں جلد ہی فتح دے دی
Jalandhry	(اے پیغمبر) جب مومن تم سے درخت کے نیچے بیعت کر رہے تھے تو خدا ان سے خوش ہوا۔ اور جو (صدق و غلوس) ان کے دلوں میں تھا وہ اس نے

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	معلوم کر لیا۔ تو ان پر تسلی نازل فرمائی اور انہیں جلد فتح عنایت کی
YusufAli	Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down Tranquillity to them and He rewarded them with a speedy Victory;
M.Khan	Indeed, Allâh was pleased with the believers when they gave the Bai'âh (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,
Pickthal	Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
Shakir	Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

That they will capture	يَأْخُذُونَهَا ۚ	Abundant	كَثِيرَةً	And spoils	وَمَغَانِمَ
All-Mighty	عَزِيزًا	Allah	اللَّهُ	And is Ever	وَكَانَ
				All-Wise	حَكِيمًا

Translit	Wa Maghānima Kathīratan Ya'khudhūnahā Wa Kāna Allāhu `Azīzāan Ḥakīmāan
AhmedAli	اور بہت سی غنیمتیں بھی دے گا جنہیں وہ لیں گے اور اللہ زبردست حکمت والا ہے
Jalandhry	اور بہت سی غنیمتیں جو انہوں نے حاصل کیں۔ اور خدا غالب حکمت والا ہے
YusufAli	And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.
M.Khan	And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.
Pickthal	And much booty that they will capture. Allah is ever Mighty, Wise.
Shakir	And many acquisitions which they will take; and Allah is Mighty, Wise.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً

لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

Spoils	مَغَانِمَ	Allah	اللَّهُ	Has promised you	وَعَدَكُمُ
And He has hastened	فَعَجَّلَ	That you will capture	تَأْخُذُونَهَا	Abundant	كَثِيرَةً
And He has restrained	وَكَفَّ	This	هَذِهِ	For you	لَكُمْ
From you	عَنْكُمْ	Men	النَّاسِ	The hands of	أَيْدِيَ
For the believers	لِلْمُؤْمِنِينَ	A sign	آيَةً	That it may be	وَلِتَكُونَ
A Straight	مُسْتَقِيمًا	Path	صِرَاطًا	And that He may guide you to	وَيَهْدِيَكُمْ

Translit	Wa`adakuṃ Allāhu Maghānima Kathīratan Ta'khudhūnahā Fa`ajjala Lakum Hadhihi Wa Kaffa 'Aydiya An-Nāsi `Ankum Wa Litakūna 'Āyatan Lilmu'uminīna Wa Yahdiyakum ṢirāṭāanMustaqīmāan
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AhmedAli	اللہ نے تم سے بہت سی غنیمتوں کا وعدہ کیا ہے جنہیں تم حاصل کرو گے پھر تمہیں اس نے یہ جلدی دے دی اور اس نے تم سے لوگوں کے ہاتھ روک دیئے اور تاکہ ایمان لانے والوں کے لیے یہ ایک نشان ہو اور تاکہ تم سیدھے راستے پر چلا لے
Jalandhry	خدا نے تم سے بہت سی غنیمتوں کا وعدہ فرمایا کہ تم ان کو حاصل کرو گے سو اس نے غنیمت کی تمہارے لئے جلدی فرمائی اور لوگوں کے ہاتھ تم سے روک دیئے۔ غرض یہ تھی کہ یہ مومنوں کے لئے (خدا کی) قدرت کا نمونہ ہو اور وہ تم کو سیدھے رستے پر چلا لے
YusufAli	Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;
M.Khan	Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.
Pickthal	Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.
Shakir	Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

within your power	تَقْدِرُوا	Are not yet	لَمْ	And others with	وَأُخْرَىٰ
Encompasses	أَحَاطَ	Indeed	قَدْ	Over it	عَلَيْهَا
And is Ever	وَكَانَ	Them	بِهَا ۖ	Allah	اللَّهُ
All	كُلِّ	Over	عَلَىٰ	Allah	اللَّهُ
		able	قَدِيرًا	Things	شَيْءٍ

Translit	Wa 'Ukhrā Lam Taqdirū `Alayhā Qad 'Aḥāṭa Allāhu Bihā Wa Kāna Allāhu `Alā Kulli Shay'in Qadīrān
AhmedAli	اور بھی فتوحات میں کہ جو (اب تک) تمہارے بس میں نہیں آئیں البتہ اللہ کے بس میں ہیں اور اللہ ہر چیز پر قادر ہے
Jalandhry	اور اور (غنیمتیں ہیں) جن پر تم قدرت نہیں رکھتے تھے (اور) وہ خدا ہی کی قدرت میں تھیں۔ اور خدا ہر چیز پر قادر ہے
YusufAli	And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.
M.Khan	And other (victories and much booty, He promises you) which are not yet within your power, indeed Allāh compasses them, And Allāh is Ever Able to do all things.
Pickthal	And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things.
Shakir	And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

Those who	الَّذِينَ	Fight against you	قَاتَلَكُمُ	And if	وَلَوْ
Their backs	الْأَدْبَارَ	They would have turned	لَوَلَّوْا	Disbelieve	كَفَرُوا

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They would have found	يَجِدُونَ	Neither	لَا	Then	ثُمَّ
A helper	نَصِيرًا	Nor	وَلَا	A protecting friend	وَلِيًّا

Translit	Wa Law Qātalakumu Al-Ladhīna Kafarū Lawallaw Al-'Adbāra Thumma Lā Yajidūna Walīyāan Wa Lā Naṣīrāan				
AhmedAli	اور اگر کافر تم سے لڑتے تو پیٹھ پھیر کر بھاگ پڑتے پھر نہ کوئی حمایت پاتے نہ کوئی مددگار				
Jalandhry	اور اگر تم سے کافر لڑتے تو پیٹھ پھیر کر بھاگ جاتے پھر کسی کو دوست نہ پاتے اور نہ مددگار				
YusufAli	If the Unbelievers should fight you they would certainly turn their backs; then would they find neither protector nor helper.				
M.Khan	And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Walī (protector, guardian) nor a helper.				
Pickthal	And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.				
Shakir	And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.				

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿23﴾

Which	الَّتِي	Allah	اللَّهِ	That has been way of	سُنَّةَ
before	مِنْ قَبْلُ ۖ	Passed away	خَلَتْ	Already	قَدْ
In the way of	لِسُنَّةِ	Find	تَجِدَ	And you will never	وَلَنْ
		Any change	تَبْدِيلًا	Allah	اللَّهِ

Translit	Sunnata Allāhi Allatī Qad Khalat Min Qablu Wa Lan Tajida Lisunnati Allāhi Tabdīlāan				
AhmedAli	اللہ کا قدیم دستور پہلے سے یونہی چلا آتا ہے اور تو اس کے دستور کو بدلا ہوا نہ پائے گا				
Jalandhry	(یہی) خدا کی عادت ہے جو پہلے سے چلی آتی ہے۔ اور تم خدا کی عادت کبھی بدلتی نہ دیکھو گے				
YusufAli	(Such has been) the practice of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.				
M.Khan	That has been the Way of Allāh already with those who passed away before. And you will not find any change in the Way of Allāh.				
Pickthal	It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.				
Shakir	Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.				

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿24﴾

Withheld	كَفَّ	Who	الَّذِي	And He it is	وَهُوَ
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And your hands	وَأَيْدِيكُمْ	From you	عَنْكُمْ	Their hands	أَيْدِيَهُمْ
Makkah	مَكَّةَ	In the midst of	بِطْنِ	From them	عَنْهُمْ
He had made your victors	أَظْفَرَكُمْ	That	أَنَّ	After	مِنْ بَعْدِ
Allah	اللَّهُ	And is Ever	وَكَانَ	Over them	عَلَيْهِمْ ۚ
The all-Seer	بَصِيرًا	You do	تَعْمَلُونَ	Of what	بِمَا

Translit	Wa Huwa Al-Ladhī Kaffa 'Aydīyahum `Ankum Wa 'Aydīyakum `Anhum Bīḥāṭni Makkata Min Ba'di 'An 'Aẓfarakum `Alayhim Wa Kāna Allāhu Bīmā Ta'malūna Baṣīrān				
Ahmed Ali	اور وہی ہے جس نے وادی مکہ میں ان کے ہاتھ تم سے اور تمہارے ہاتھ ان سے روک دیے اس کے بعد اس نے تمہیں ان پر غالب کر دیا تھا اور اللہ ان سب باتوں کو جو تم کر رہے تھے دیکھ رہا تھا				
Jalandhry	اور وہی تو ہے جس نے تم کو ان (کافروں) پر فتحیاب کرنے کے بعد سرحد مکہ میں ان کے ہاتھ تم سے اور تمہارے ہاتھ ان سے روک دیے۔ اور جو کچھ تم کرتے ہو خدا اس کو دیکھ رہا ہے				
Yusuf Ali	And it is He who has restrained their hands from you and your hand from them in the midst of Makkah, after that He gave you the victory over them. And Allah sees well all that ye do.				
M. Khan	And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.				
Pickthal	And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.				
Shakir	And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.				

هُم الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالُ مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۗ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

Disbelieved	كَفَرُوا	The ones who	الَّذِينَ	They are	هُمْ
The mosque	الْمَسْجِدِ	From	عَنِ	And hindered you	وَصَدُّوكُمْ
Detained	مَعْكُوفًا	And the sacrifice animals	وَالْهَدْيِ	The sacred	الْحَرَامِ
Their place of sacrifice	مَحِلَّهُ ۚ	Reaching	يَبْلُغَ	From	أَنْ
Believing	مُؤْمِنُونَ	Men	رِجَالٌ	Had there not been	وَلَوْلَا
Did not	لَمْ	Believing	مُؤْمِنَاتٍ	And women	وَنِسَاءٌ
You might kill them	تَطَّوَّهُمْ	That	أَنْ	Whom you know	تَعْلَمُوهُمْ
A sin	مَعَرَّةٌ	And on whose account	مِنْهُمْ	Would have been committed by you	فِتْصِيبَكُمْ
That might enter	لِيَدْخُلَ	Knowledge	عِلْمٍ ۗ	Without	بِغَيْرِ

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His Mercy	رَحْمَتِهِ	Into	فِي	Allah	اللَّهُ
If	لَوْ	He wills	يَشَاءُ َ	Whom	مَنْ
Those who	الَّذِينَ	We would have punished	لَعَذَّبْنَا	They should have been apart	تَزَيَّلُوا
Torment	عَذَابًا	Of them	مِنْهُمْ	Disbelieved	كَفَرُوا
				With painful	أَلِيمًا

Translit	<i>Humu Al-Ladhīna Kafarū Wa Ṣaddūkum `Ani Al-Masjidi Al-Ḥarāmi Wa Al-Hadya Ma`kūfāan `An Yablughā Maḥillahu Wa Lawlā Rijālun Mu`uminūna Wa Nisā`un Mu`uminātun LamTa`lamūhum `An Taṭa`ūhum Fatuṣībukum Minhum Ma`arratun Bighayri `Ilmin LiyudkhilaAllāhu Fī Raḥmatihī Man Yashā`u Law Tazayyalū La`adhdhabnā Al-Ladhīna Kafarū Minhum `Adhābāan `Alīmāan</i>
AhmedAli	وہ تو وہی میں جنہوں نے انکار کیا اور تمہیں مسجد حرام سے روکا اور قربانی کے جانوروں کو روکے رکھا اس سے کہ وہ اپنی قربان گاہ تک پہنچیں اور اگر کچھ مرد ایمان والے اور عورتیں ایمان والی نہ ہوتیں جنہیں تم نہیں جانتے تھے کہ تم انہیں پامال کر دیتے پھر ان کی طرف سے تم پر نادانستگی سے الزام آتا (تو تمہیں لڑنے سے نہ روکا جاتا) تاکہ اللہ اپنی رحمت میں جسے چاہے داخل کرے اگر وہ ٹل گئے ہوتے تو ہم ان میں سے جو کافر ہیں انہیں دردناک عذاب دیتے
Jalandhry	یہ وہی لوگ ہیں جنہوں نے کفر کیا اور تم کو مسجد حرام سے روک دیا اور قربانیوں کو بھی کہ اپنی جگہ پہنچنے سے رکے رہیں۔ اور اگر ایسے مسلمان مرد اور مسلمان عورتیں نہ ہوتیں جن کو تم جانتے نہ تھے کہ اگر تم ان کو پامال کر دیتے تو تم کو ان کی طرف سے بے خبری میں نقصان پہنچ جاتا۔ (تو بھی تمہارے ہاتھ سے فتح ہو جاتی مگر تاخیر) اس لئے (ہوئی) کہ خدا اپنی رحمت میں جس کو چاہے داخل کرے۔ اور اگر دونوں فریق الگ الگ ہو جاتے تو جو ان میں کافر تھے ان ہم دکھ دینے والا عذاب دیتے
YusufAli	They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a guilt would have accrued to you without (your) knowledge. (Allah would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous punishment.
M.Khan	They are the ones who disbelieved (in the Oneness of Allāh — Islāmic Monotheism), and hindered you from Al-Masjid-al-Ḥarām (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills, if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved, with painful torment.
Pickthal	These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.
Shakir	It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

﴿26﴾

Those who	الَّذِينَ	Had put	جَعَلَ	When	إِذْ
Their hearts	قُلُوبِهِمْ	In	فِي	Disbelieve	كَفَرُوا
The time of ignorance	الْجَاهِلِيَّةَ	And pride and haughtiness of	حَمِيَّةَ	Pride and haughtiness	الْحَمِيَّةَ
His tranquility	سَكِينَتَهُ	Allah	اللَّهُ	Then sent down	فَأَنْزَلَ
And upon	وَعَلَى	His Messenger	رَسُولِهِ	Upon	عَلَى
The word of	كَلِمَةً	And made them stick to	وَأَلْزَمَهُمْ	The believers	الْمُؤْمِنِينَ
Well entitled	أَحَقَّ	And they were	وَكَانُوا	Piety	التَّقْوَى
And is Ever	وَكَانَ	And worthy of it	وَأَهْلَهَا ۚ	To it	بِهَا
Thing	شَيْءٍ	Of every	بِكُلِّ	Allah	اللَّهُ
				The All-Knower	عَلِيمًا

Translit	'Idh Ja`ala Al-Ladhīna Kafarū Fī Qulūbihimu Al-Ĥamīyata Ĥamīyata Al-Jāhiliyati Fa'anzala Allāhu Sakīnatahu `Alā Rasūlihi Wa `Alā Al-Mu'uminīna Wa 'Alzamaḥum Kalimata At-Taqwā Wa Kānū 'Aḥaqqā Bihā Wa 'Ahlahā Wa Kāna Allāhu Bikulli Shay'in `Alīmāan
AhmedAli	جب کہ کافروں نے اپنے دل میں سخت خوش پیدا کیا تھا جہالت کا خوش تھا پھر اللہ نے بھی اپنی تسکین اپنے رسول اور ایمان والوں پر نازل کر دی اور ان کو پرہیزگاری کی بات پر قائم رکھا اور وہ اسی کے لائق اور قابل بھی تھے اور اللہ ہر چیز کو جانتا ہے
Jalandhry	جب کافروں نے اپنے دلوں میں ضد کی اور ضد بھی جاہلیت کی۔ تو خدا نے اپنے پیغمبر اور مومنوں پر اپنی طرف سے تسکین نازل فرمائی اور ان کو پرہیزگاری کی بات پر قائم رکھا اور وہ اسی کے مستحق اور اہل تھے۔ اور خدا ہر چیز سے خبردار ہے
YusufAli	While the Unbelievers got up in their hearts heat and cant--the heat and cant of Ignorance--Allah sent down His tranquillity to His Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.
M.Khan	When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance — then Allāh sent down His Sakinah (calmness and tranquillity) upon His Messenger (SAW) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh), and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything
Pickthal	When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.
Shakir	When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

﴿27﴾

Allah	اللَّهُ	Shall fulfill	صَدَقَ	Indeed	لَقَدْ
In very truth	بِالْحَقِّ ۖ	True vision (which he showed him)	الرُّؤْيَا	His Messenger's	رَسُولُهُ
The sacred	الْحَرَامَ	The Mosque	الْمَسْجِدَ	Certainly you shall enter	لَتَدْخُلَنَّ
Allah	اللَّهُ	Wills	شَاءَ	If	إِنْ
Your heads	رُءُوسَكُمْ	Having shaved	مُحَلِّقِينَ	Secure	آمِنِينَ
Fear	تَخَافُونَ ۖ	Having no	لَا	And having your head hair cut short	وَمُقَصِّرِينَ
Not	لَمْ	What	مَا	He knew	فَعَلِمَ
besides	مِنْ دُونِ	And He granted	فَجَعَلَ	You knew	تَعْلَمُوا
A near	قَرِيبًا	Victory	فَتْحًا	That	q

Translit	<i>Laqad Ṣadaqa Allāhu Rasūlahu Ar-Ru'uyā Bil-Ĥaqqi Latadkhulunna Al-Masjida Al-Ĥarāma 'InShā'a Allāhu 'Āminīna Muḥalliqīna Ru'ūsakum Wa Muqaṣṣirīna Lā Takhāfūna Fa'alima Mā Lam Ta'lamū Faja'ala Min Dūni Dhālika Fathāan Qarībāan</i>
AhmedAli	بے شک اللہ نے اپنے رسول کا خواب سچا کر دکھایا کہ اگر اللہ نے چاہا تو تم امن کے ساتھ مسجد حرام میں ضرور داخل ہو گے اپنے سر منڈاتے ہوئے اور بال کھڑتے ہوئے بے خوف و خطر ہوں گے پس جس بات کو تم نہ جانتے تھے اس نے اسے جان لیا تھا پھر اس نے اس سے پہلے ہی ایک فتح بہت جلدی کر دی
Jalandhry	بے شک خدا نے اپنے پیغمبر کو سچا (اور) صحیح خواب دکھایا۔ کہ تم خدا نے چاہا تو مسجد حرام میں اپنے سر منڈوا کر اور اپنے بال کھڑا کر امن و امان سے داخل ہو گے۔ اور کسی طرح کا خوف نہ کرو گے۔ جو بات تم نہیں جانتے تھے اس کو معلوم تھی سو اس نے اس سے پہلے ہی جلد فتح کر دی
YusufAli	Truly did Allah fulfil the vision for His Messenger: Ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads, shaved, hair cut short, and without fear. For He knew what ye knew not and He granted besides this a speedy victory.
M.Khan	Indeed Allāh shall fulfil the true vision which He showed to His Messenger (SAW) [i.e. the Prophet SAW saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Ḥarām; if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.
Pickthal	Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.
Shakir	Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

﴿28﴾

Has sent	أَرْسَلَ	Who	الَّذِي	He it is	هُوَ
And the religion of	وَدِينِ	With guidance	بِالْهُدَىٰ	His Messenger	رَسُولُهُ
Over	عَلَىٰ	That He may make it superior	لِيُظْهِرَهُ	Truth	الْحَقِّ
And All-Sufficient	وَكَفَىٰ	All	كُلِّهِ ۚ	Religions	الدِّينِ
		As Witness	شَهِيدًا	Is Allah	بِاللَّهِ

Translit	Huwa Al-Ladhī 'Arsala Rasūlahu Bil-Hudā Wa Dīni Al-Ĥaqqi Liyuẓhirahu `Alā Ad-Dīni Kullihī Wa Kafā Billāhi Shahīdāan
AhmedAli	وہی تو ہے جس نے اپنے رسول کو ہدایت اور سچا دین دے کر بھیجا تاکہ اسے ہر ایک دین پر غالب کرے اور اللہ کی شہادت کافی ہے
Jalandhry	وہی تو ہے جس نے اپنے پیغمبر کو ہدایت (کی کتاب) اور دین حق دے کر بھیجا تاکہ اس کو تمام دینوں پر غالب کرے۔ اور حق ظاہر کرنے کے لئے خدا ہی کافی ہے
YusufAli	It is He who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.
M.Khan	He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islām), that He may make it (Islām) superior over all religions. And All-Sufficient is Allāh as a Witness.
Pickthal	He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.
Shakir	He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا ﴿29﴾

Allah	اللَّهُ ۚ	Is the Messenger of	رَسُولُ	Muhammad	مُحَمَّدٌ
Are severe	أَشِدَّاءُ	With him	مَعَهُ	And those who are	وَالَّذِينَ
And merciful	رُحَمَاءُ	Disbelieves	الْكُفَّارِ	Against	عَلَىٰ
Bowing	رُكَّعًا	You see them	تَرَاهُمْ	Among themselves	بَيْنَهُمْ ۚ

The Holy Quran

The Victory

Sura # 48 – 29 Verses - Madina

سورة الفتح

Bounty	فَضْلًا	Seeking	يَسْتَعُونَ	And falling down prostrate	سُجَّدًا
And Good Pleasure	وَرِضْوَانًا ۖ	Allah	اللَّهِ	From	مِنْ
Their faces	وُجُوهِهِمْ	Is on	فِي	The mark of them	سِيمَاهُمْ
Prostration	السُّجُودِ ۖ	The traces of	أَثَرِ	From	مِنْ
In	فِي	Their description	مِثْلَهُمْ	This is	ذَلِكَ
In	فِي	And their description	وَمِثْلَهُمْ	The torah	التَّوْرَةِ ۖ
Sends for	أَخْرَجَ	Is like a seed which	كَزَرَ	The Gospel	الْإِنْجِيلِ
It then becomes thick	فَاسْتَعْلَظَ	Then makes it strong	فَازَرَهُ	Its shoot	شَطَأَهُ
Its tem	سَوِقِهِ	On	عَلَى	And it stands straight	فَاسْتَوَى
That He may enlarge	لِيَغِظَ	The sowers	الزَّرَّاعَ	Delighting	يُعِجِبُ
Has promised	وَعَدَ	The disbelievers	الْكُفَّارِ ۖ	With them	بِهِمْ
Believe	آمَنُوا	Those who	الَّذِينَ	Allah	اللَّهُ
Among them	مِنْهُمْ	Righteous good deeds	الصَّالِحَاتِ	And do	وَعْمَلُوا
A mighty	عَظِيمًا	And reward	وَأَجْرًا	Forgiveness	مَغْفِرَةً

Translit	Muhammadun Rasūlu Allāhi Wa Al-Ladhīna Ma`ahu 'Ashiddā'u `Alā Al-Kuffāri Ruḥamā'u Baynahum Tarāhum Rukka`āan Sujjadāan Yabtaghūna Fadlāan Mina Allāhi Wa Riḍwānāan Sīmāhum Fī Wujūhihim Min 'Athari As-Sujūdi Dhālika Mathaluhum Fī At-Tawrāti Wa Mathaluhum Fī Al-'Injīli Kazar`in 'Akhrāja Shaṭ'ahu Fa`āzarahu Fāstaghlaḏa Fāstawā `Alā Sūqihī Yu`jibu Az-Zurrā`a Liyaḡhīza Bihimu Al-Kuffāra Wa`ada Allāhu Al-Ladhīna `Āmanū Wa `Amilū Aṣ-Ṣālihāt Minhum Maghfīratān Wa `Ajrāan `Aẓīmāan
AhmedAli	محمد اللہ کے رسول میں اور جو لوگ آپ کے ساتھ ہیں کفار پر سخت میں آپس میں رحم دل میں تو انہیں دیکھے گا کہ رکوع و سجود کر رہے ہیں اللہ کا فضل اور اس کی خوشنودی تلاش کرتے ہیں ان کی شناخت ان کے چہروں میں سجدہ کا نشان ہے یہی وصف ان کا تورات میں ہے اور انجیل میں ان کا وصف ہے مثل اس کھیتی کے جس نے اپنی سوئی نکالی پھر اسے قوی کر دیا پھر موٹی ہو گئی پھر اپنے تن پر کھڑی ہو گئی کسانوں کو خوش کرنے لگی تاکہ اللہ ان کی وجہ سے کفار کو غصہ دلائے اللہ ان میں سے ایمان داروں اور نیک کام کرنے والوں کے لیے بخشش اور اجر عظیم کا وعدہ کیا ہے
Jalandhry	محمد ﷺ خدا کے پیغمبر ہیں اور جو لوگ ان کے ساتھ ہیں وہ کافروں کے حق میں سخت ہیں اور آپس میں رحم دل، (اے دیکھنے والے) تو ان کو دیکھتا ہے کہ (خدا کے آگے) بھکے ہوئے سر بسجود میں اور خدا کا فضل اور اس کی خوشنودی طلب کر رہے ہیں۔ (بکثرت) سجود کے اثر سے ان کی پیشانیوں پر نشان پڑے ہوئے ہیں۔ ان کے یہی اوصاف تورات میں (مرقوم) ہیں۔ اور یہی اوصاف انجیل میں ہیں۔ (وہ) گویا ایک کھیتی میں جس نے (پہلے زمین سے) اپنی سوئی نکالی پھر اس کو مضبوط کیا پھر موٹی ہوئی اور پھر اپنی نال پر سیدی کھڑی ہو گئی اور لگی کھیتی والوں کو خوش کرنے تاکہ کافروں کا جی جلائے۔ جو لوگ ان میں سے ایمان لائے اور نیک عمل کرتے رہے ان سے خدا نے گناہوں کی بخشش اور اجر عظیم کا وعدہ کیا ہے
YusufAli	Muhammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Towrah; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and

The Holy Quran

The Victory

Sura # 48 – 29 Verses - Madina

سورة الفتح

	delight. As a result, it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward.
M.Khan	Muhammad (SAW) is the Messenger of Allâh, And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).
Pickthal	Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.
Shakir	Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.